/88 cont./
621 from epű, "handle, holder." It is very possible that in sporadic
622 cases, for example when afraid of being attacked, when a stranger approaches, when setting off on a long journey, etc., there may have come forth or may come forth a leader, one less corwardly, more intelligent, etc., but, the danger passed, the external circumstance, they return to their own way of life, in which there are no juridical ties beyond the strictly family ones.

192. It is true that the active, friendly hospitable, etc.,
592 621 622 Indian with initiative is likeable and that there customarily gather about him several other families, either in individual houses or even in large communal houses, but even then divided up into hearths or fireplaces with all of the culinary utensils, fishing and hunting equipment, etc., the property of each family. Thus not even in this case does the agglutinator-individual have authority over the others, but only a greater or lesser degree of persuasion for adjusting disputes and arguments.

628 571 From settlement to settlement the same phenomenon occurs; the only tie is the bond of relationship and of friendship, a tie which weakens with distance until in the far distance it becomes distrust and suspicion, never gratuitous aggression.

193. Mutual fear does not usually interfere much in the
571 578 group, since in such a case they rather seek peace /two plates appear here/ /89/ by putting land between them. And these Indians can surely say better even than Castillians: "Broad is my land!" In the same sense unsociable Indians or those who are fond of solitude and of avoiding womanly scoldings
[123] isolate themselves or go off to a convenient distance. This was the reason that they continually put foreward to me when I invited them to gather together more: "Separated we do not fight and occasional visits are more pleasant and welcome."

127 162 It is for this reason that a careful census of this whole region carried out in the years 1940 and 1942, which included

534 171 Stamping tubes — Not seen, but said to occur. They are known from the Taurepánes and Maknchis.

Friction idiophone of tortoise shell — Occurs among the Maknchis, but probably not among Arekunas.

Humming top — Known among Taurepánes.

The following important South American instruments seem surely to be unknown to the Kamarakotos or their closest allies, a negative distributional fact of some interest:

Hollow log drum
Metal jingle rattles and bells
Kettledrum
Tubular drum
Cordophones, in general, especially the "musical bow"
Bullroarer
Shell trumpet
Pottery instruments in general: rattles, trumpets, flutes, etc.
Complex trumpets
Clarinets[164]
Globular flutes
Notched flutes (quenas)
Flutes with attached ducts
Panpipes[165]

534 177 174 With the exception of the drum, which may be introduced and does show some (indirect) European influence, and the cow-horn trumpet which does not really belong in a list of musical instruments, the simple repertory of Kamarakoto instruments is strictly aboriginal and must nearly represent the pre-Columbian musical culture of this general region.

Transportation

484 87 34 628 452 Although with fixed abodes and in no sense nomadic, the Kamarakotos are not sedentary. Within the group, they are in constant motion, visiting each other for dances and drinking parties, for hunting and fishing, for trading, or simply for variety. Individuals and small groups also make long journeys, mainly for trading, and they have explored almost all of southeastern Venezuela, from the last civilized settlements to the north to, and quite possibly beyond, the British and Brazilian borders to the east and south and well beyond the Caroní to the west.

484 501 These journeys are almost exclusively by land. Unlike the island and coastal Caribs, the Kamarakotos use canoes mostly as an adjunct rather than as the main means of travel. We frequently met Indians who had walked long

164, 165 [see footnotes on pp. 326-27, category 116- Analyst]